vei[4]se is dispensed and ordered, by a mere irrational, temerarious, and fortuitous principle, and so as it happens; or contrariwise (as our forefathers have instructed lis) that mind, and a certain wonderful wisdom, did at first frame, and does still govern all things ? —

Wherefore we conclude, that Plato took no notice of any other form of Atheism, as then set on foot, than such as derives all things from a mere fortuitous principle, from nature and chance; that is, the unguided motion of matter, without any plastic artificialness or methodicalness, either in the whole universe, or the parts of it But because this kind of Atheism, which derives all things from a mere fortuitous nature, had been managed two manner of ways, by Democritusin the way of Atoms, and by Anaximander and others in the way of Forms and Qualities (of which w[r]e are to. speak in the next place); therefore the Atheism, which Plato opposes, was either the Bemocritic or the Anaximandrian Atheism ; or else (which is most probable; both of them together.

ix. It is hardly imaginable, that there should be no philosophic Atheists \tn the world before Democritus and Leucippus. Plato[a] long$_{p}$ $_{g88}$ ^ ^ since concluded, that there have been Atheists, more, or less, in every age, when he .bespeaks his young Atheist after this manner ; Ov <ru

ovSe crot 0tXot TTjOwrot *KCU irpwrov* ravnjv So£etv Trepi saJ££T£, *yiyvovTai* 8e cm TrXetovc >7 eXarrovc *ravrriv rr^f*

The full sense whereof seems, to be

[ft] **De** Legibus, lib. x. p. 665.